

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.*

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## "THY KINGDOM COME."

That the holy Prophets of old looked forward through the vista of congregated ages to a time when the "Sun of righteousness" would show forth his power and majesty, by establishing a kingdom which should never be thrown down, is a fact well known to every Bible student,—the time when that kingdom would be established alone forming matter of controversy. And that the Lord himself would set his hand to accomplish this great work, calling and empowering his agents to act for and under him, is another fact equally well known.

As this calling and authorizing necessarily implies communication, unbelievers in latter-day revelation suppose and contend that the kingdom was organized when the Saviour was upon the earth, and only requires time to develop its power and importance, and to change the appearance, qualities, and characteristics of society by a complete regeneration. In the interpretation of Nebuchadnezzar's remarkable vision by Daniel, we are distinctly told that, inasmuch as he had seen "a stone cut from the mountain without hands," the God of heaven would set up a kingdom which would never be destroyed; and that this kingdom to be established in the "latter days" is the same with that to which the Prophets looked forward with such joyful anticipations is evident from the inspired language that it should "break in pieces

and consume all these kingdoms," and should "stand for ever."

Many reasons have been adduced from Scripture, history, and admitted data, to prove that it was not established in the days of Christ or his immediate followers, which it would be needless here to reiterate. But perhaps one of the strongest is produced by those very individuals who most strenuously endeavour to dispute the reasons advanced, and that founded, too, on the simple, yet beautiful and expressive form of prayer from which our caption is taken.

In almost every church, chapel, and place of religious worship used by professing Christians the world over, the "Lord's Prayer" is weekly offered up before the God they profess to worship and serve, while in many it is repeated and re-repeated a great many times from Sunday to Sunday. Either the petitioners believe or they disbelieve the prayer offered up; and, in mercy to them, we will suppose the former. Either they understand or they are ignorant of its meaning; and, with a spirit of charity, (viewing their age-hardened, but erroneous belief on the subject,) let us presume the latter. But under either circumstances the fact stands indisputably clear that they are continually asking and wearying the Lord for that which they believe they already possess. "Thy kingdom come, thy will be done on earth as it

is in heaven," is the plain and impressive language of the eloquent breathings communicated by the Son of God to his disciples; and all who unite in the holy and solemn sentiment must reasonably expect that God will fulfil his long-given promise and establish his kingdom upon the earth, that his will may be done thereon, even if it does not exactly coincide with the peculiar views of those who suppose that kingdom to have been organized eighteen centuries ago.

To pray, "Thy kingdom come," and at the same time say that the kingdom *came* some eighteen hundred years ago, is about as consistent as for some sleek, fat, well paid, and well fed expositor of modern religion, whose purse is well filled, and his larder stocked, to pray, as he woos the voracious influences produced by a hearty and appetizing supper, "Give us *this day* our daily bread," asking Heaven to grant that which he already possesses. And *Q* consistent! how often art thou called upon to blush for the fact! But other thoughts suggest themselves while considering this subject. The accompanying ment to "Thy kingdom come" is "Thy will be done as it is done in heaven."

Now, for many centuries, this so-called Christianity has been at work, divines have been schooled and paid to propagate its inculcations, and have been compelled in many instances to regularly offer up this beautiful little prayer. And what are the results? How much nobler a society to the prayed-for condition of so many than their predecessors were seventeen hundred and odd years ago? Why, the regenerative feature of society stands prominently forth demanding our attention and admiration? Is it the principle of heavenly union (?) maintained in Christendom at the expense of some five or six millions of men, who are fed, clothed, paid, and entirely employed in learning and practising the art of human butchery? Is it the principle of lovingkindness (?) ineffectually striven to be maintained by a vast police force, judicial courts, and an imposing array of magisterial authority? Is it the principle of virtue! O humanity! weep for the horrible pictures that daily and nightly disgrace the streets of civilization; and weep, too, at the virtue (?) of the world. What has been done for the regeneration of the world through the long course of seventeen hundred years? Why, this is the result, and

here is the root-spring of all the abortive attempts at regeneration which the world has witnessed,—namely, we are gravely told by these same propagandists that mankind *cannot* do the will of the Father, while on the earth, as it is done in heaven. "Sinful and corrupt as man is—so wrapt in iniquity and natural depravity," they say he cannot become sufficiently pure in this probation to do the will of God sinlessly, but must die, and his spirit wing its flight to another world before it can become so changed; and what is true individually is true collectively.

Yes, astonishing though it may seem, those very individuals who pray loudest and oftenest, "Thy kingdom come, thy will be done on earth as it is in heaven," persistently maintain that the kingdom of God—all that ever would be established on the earth, was established by Jesus when personally here below; and yet they say that no man—therefore no number of men can do the will of the Father upon the earth as it is done in heaven. It is no wonder that the dominant religions of the day are powerless to regenerate society—no wonder that there is so much of a "form of godliness, yet denying the power thereof," when the very prayer that inspires so much devotion and constant repetition is rendered a contradictory inconsistency, and faith in the regeneration of mankind is dead; while, as for the actual condition of the world, scarcely one-fourth of its inhabitants live in what are termed "Christian lands." Of that fourth, not an eighth profess to live as Christians; and of those who do so profess, not a sixtieth live the noble, untrammelled, creed-bound faiths they avow.

Yes, withal we can pray deeply and fervently, "Thy will be done on earth as it is in heaven," and look forward with rejoicing to the time scanned by prophetic vision of old, when "all shall know the Lord from the least even unto the greatest," and "when every knee shall bow, and every tongue confess that Jesus is the Christ,"—the fruits of that holy, heavenly combination of organization, officers, laws, principles, and practices known as and existing with and under "the kingdom of God."

"Thy kingdom come" embodies a great fundamental principle, which is as the rising sun to this dispensation; as it was

like a bright morning star to dispensations past. It cheers the mind, inspires with hope, strengthens the faith, and makes glad the hearts of all honest, earnest seekers after truth; for the voice sounds through the continents of the earth, to the islands of the sea, and to nations afar off, saying—

Praise ye, praise ye the Lord God of hosts, for the hour of his majesty and glory is come.

The hosts of the Highest are marshalling their power; the thunders of heaven are garnering their forces.

For the Lord, through his servant, the great Prophet Joseph, hath opened the last dispensation on earth.

The might of the Evil One quails at the

onset; the gaunt ranks of darkness shiver and fall.

For the Church, born amid trials and fierce persecutions, hath grown to its greatness through the hurricane's might; and the sceptre of tyranny trembles in terror as the power of righteousness works through the earth.

As the eagle soars swiftly to his rock-mantled eyry, so the kingdom soars upward in power and might; and the glory of God will be quickly unfolded as the heavens reveal the Messiah in power.

Glory, honour, praise, and power be unto the Lord God of Israel; for the kingdoms of this world shall become the kingdoms of our Lord, and he shall reign over them forever. Even so. Amen.

S.

## EDUCATION.—No. 4.

BY SIRIUS.

(From the "Deseret News.")

Fortitude is a principle that should be early instilled into the mind of a child. Instead of this, how many mothers are making moral as well as physical cowards of their children. It is to be hoped that but few parents in this Territory are guilty of the revolting practice, so prevalent in the world, of instilling into the minds of their children, from their earliest infancy, a horror of death,—teaching them to regard it as the most dreadful event which awaits them, and of holding up this so-called king of terrors as a bugbear to scare them into doing right,—an end, by the way, which it never accomplishes. Still there are a thousand ways in which cowardice is, where fortitude and courage might be, implanted in the youthful mind. Yonder little fellow, whose eyes are not looking where his little feet are running, stumbles and falls. Having been sympathized with and helped before, instead of getting up immediately, he waits for help and looks half round, uncertain whether to cry or laugh. His over-kind, but weak mother, instead of saying, "Jump up, my son, and try again," runs to him, picks him up, and so overwhelms him with caresses and words of condolence, that he becomes really frightened, thinks he must have been badly hurt, or at least in great

danger, and commences the common nursery chorus at the top of his lungs. His sister, perhaps, has cut her finger slightly, and comes to her mother, with a smiling face, to have it tied up. "There! Do you see what you've done, you naughty girl? Look at the blood running! Aren't you afraid to touch a knife any more?" And the poor child becomes positively alarmed, and begins to think possibly she may bleed to death. But there are a thousand such ways in which some parents instil cowardice into the minds of their children. If they are really hurt, instead of letting them know the extent of their injury, control your feelings, encourage them, and don't let them think it's half so bad as it is. True there are some children who are too rash and destitute of caution, who need a little restraint in that respect. But, even then, care should be taken that fear, instead of proper caution, is not implanted in their minds.

Instead of impressing them with a dread of water, for fear they should be drowned, or of horseback exercise, for fear they should be thrown, it is much better to guard against such evils by early teaching them to swim and to ride. Instead of teaching them to shrink from death with horror and dismay, let them be taught to value life only so far as it

can be usefully and nobly employed. Instead of educating them to seek to prolong their days at the expense of self-respect, friendship, freedom, and every generous impulse of their natures, teach them rather to sacrifice life than honour, virtue, integrity. That was a noble saying of the Roman mother to her son, as, handing him his shield, she sent him forth to battle for his country—"My son, come back *with it*, or upon it!" Did it cost that mother no pang to part with her child? Were there no misgivings in her heart when she gave him that counsel? Yes; but she loved his honour better than his life. But the history of the world is full of examples of the noble and self-sacrificing heroism of mothers, worthy of our imitation to-day.

Among the Spartans, cowardice was ranked as one of the worst of crimes, and their children were early trained to the most vigorous habits of fortitude and endurance, both of body and mind. It was their pride to be able to endure the most exquisite physical tortures without allowing a sign or expression of pain to escape them. I often think of the Spartan youth who stole a fox and hid it beneath his tunic to carry home. The enraged animal began to gnaw into his bowels; but, rather than betray himself by word or sign, he endured the torment until he at last dropped dead in the street. Here was a noble spirit of endurance worthy of a better cause. The sons of ancient Rome, when in its meridian glory, before it had become corrupt and enervated by luxury, were not less heroic. On one occasion, when the city was besieged by a powerful army, and destruction seemed to await it, a number of Roman youths banded together under the most solemn oaths to deliver and avenge their country, or die in the attempt. A few of them, by night, entered the lines of the enemy, for the purpose of assassinating the hostile king and general, who was with his forces. They were discovered and taken prisoners. On being brought before the king, they openly avowed their intention; and one of them, thrusting his right hand into the fire, held it there until it was consumed, and then, turning to the king,

told him there were five hundred young men as brave as he, who had sworn to deliver their country, or die. The king was so touched and surprised by this act of heroism, that he at once concluded a favourable and generous peace with the Romans.

But we need not look back two thousand years for examples of this kind. Wisdom, virtue, patriotism, nobility of soul did not die with the ancient Romans or Spartans. There are just as heroic, just as devoted, just as self-sacrificing and patriotic mothers, sisters, and daughters, in our mountain fastnesses, as Rome or Greece ever contained; and many of Zion's sons are not behind those of the former in noble, daring deeds. It only wants circumstances to develop these virtues which are now slumbering in abeyance. When, in after years, the "History of the Mormons" shall be read by the world, it will tell of silently, uncomplainingly endured suffering, of self-sacrificing devotedness, of noble heroism, unsurpassed, if not unequalled, among any people or nation. The huge, blazing, crackling fire that surrounds and speedily destroys the suffering martyr reflects its light far and wide, draws thousands to the sight, and excites their sympathies and admiration. But yonder wretched sufferer endures a thousandfold more agonizing torture, unknown and unnoticed, because the smothered, smouldering fire which is slowly consuming him emits no light, no noise, to tell of its cruel, bloody work. So is it with the unseen, silently and patiently endured pangs of the heart. The world neither sees nor appreciates them, though often the weary sufferer would, if he could, gladly exchange his mental agonies for the martyr's flames. It is only the brilliant, dazzling external act, which as often proceeds from pride or love of fame as from true generosity and devotion of soul, that commands the notice and admiration of the world.

Fortitude of *mind*, if not more necessary, is as much so as fortitude of body; or, in other words, it is as necessary to fortify the mind against *mental* as against *physical* suffering. May old and young be endowed with this necessary virtue!

A TEACHER, wishing to explain to a little girl the manner in which a lobster casts its shell when it has outgrown it, said, "What do you do when you have outgrown your clothes? You throw them aside, don't you?" "Oh, no!" replied the little one; "we let out the ticks!"



## HISTORY OF JOSEPH SMITH.

*(Continued from page 264.)*

[October, 1843.]

Wednesday, 18th. Pleasant and comfortable day.

Fifteen deaths have occurred during the past week in the city.

Thursday, 19th. Warm and pleasant day. The water has risen about two feet in the Mississippi, and is still rising.

About noon, started for Macedonia, in company with brother William Clayton. Arrived there about sundown, and I stayed at brother B. F. Johnson's for the night.

I extract from Elder W. Woodruff's journal:—

This was one of the awful, fearful, dangerous, exciting, affecting, grand, sublime, and interesting day's journey I ever took in my life. Our boat was drawn out of the canal on cars prepared to run on the railroad, to convey us over the Alleghany mountains; which is a novel scene indeed, to see a canal boat taken apart into four sections, while loaded with freight and passengers, and hoisted on a railroad by inclined planes into the air 1,500 feet over high mountains, and then descend into the valley below in the same way, and every rod is attended with the greatest danger; and what adds dread to it is having careless men in attendance, who seem indifferent both to their business and the lives of men, which was apparent during this day's scene at least.

But to the detail. Horses were hitched to our cars, and drew us four miles and a half; then we came to the first inclined plane which we had to rise. Two cars were fastened at the top of the plane to the same rope that ours were fastened to at the bottom. The engine was stationed in a building at the top of the plane that drew the cars up and down. When all was ready, the sign was given by raising a red flag; the engine was put in operation, and the cars started. This plane was half-a-mile long, and raised 180 feet.

We went up in two minutes, and I was truly thankful to reach the top; for had the rope broke, or the fastening untied, we should have rolled back to the bottom with a tremendous crash. We were then carried on to plane No. 2, which raised 125 feet in half-a-mile. Our boat rocked badly while going up, but no accident happened.

We then continued on a level until we

came to the inclined plane No. 3. This was one mile and a quarter long, and raised 320 feet, which we went up in four minutes. Before we reached the top, the safety car that was attached to our boat was flung from the track, and dragged many rods, and flung the rope off the wheels for ten or twelve rods. I made a signal to the engineer, who stopped, and it was replaced. Here, again, we were in danger of breaking the rope, which would have sent us back down the mountain more than a mile, or turned us over into the yawning gulf below. In either case we would have been dashed to atoms.

My hair rose on my head; but having got all things ready, we proceeded on to plane No. 4, three-quarters of a mile long, and ascended 265 feet. We rose this in three minutes, but it looked awful to be thus suspended almost in the air; with such a weight of lives and freight depending upon a knot, a twine, a rope, a pin, an engine, and care of a man,—should either of which give way, all would be dashed to atoms, unless saved by a miracle.

We next continued on to plane No. 5, three-quarters of a mile long, 280 feet rise. We were carried up this also in three minutes, which brought us to the summit of the Alleghany mountains.

The whole five inclined planes, on our ascending the mountains, are four miles in length, which raises us perpendicularly 1,170 feet; and I felt thankful to God that I was on the top of the mountain alive. But we had to descend in the same way that we ascended.

We ran on the top of the mountain about three miles, and then began to descend. We found snow on the top of the mountain, and the weather was exceedingly cold. We had six inclined planes to descend to get to the bottom of the mountain, the whole of which was attended with equal danger and carelessness.

As we came upon the brink of one of them, the cars being drawn by horses, the men had left the breakers. The conductor, seeing the cars coming, and about to run on to the horses, he hallooed for the men to break; but finding none at the breakers, and the cars approaching the inclined plane, the teamster liberated his horses as soon as possible, and they just escaped being run over, and the conductor sprang to the breaker himself, and, with great exertion, merely saved it from running down the

plane, which would have dashed the boat to atoms. I was standing in the cars at the time. I instantly flung my cloak from my shoulders, and prepared myself for leaping out of the cars, in case it should start down the plane. In either case it might have killed me, but I knew it was certain death to go down the plane; but, through the mercy of God, the cars were stopped before they began to descend.

The whole distance was a constant scene of danger, and I called upon God in my heart to preserve my life. Even while on a level, we were running on the edge of precipices, hundreds of feet deep, down which, if a wheel should break or run off the track, the cars would surely be plunged, which would make an end of all flesh that was on board.

We passed through one tunnel in the mountain, and when we reached the bottom of the inclined planes I felt thankful to God, and felt that we were mostly out of danger. But they put the boat together, and started it on the rail, with all on board, without horse or steam; and the railroad being a little descending, it increased in speed, until it ran at a rapid rate, and was still in danger of upsetting. It ran of itself four miles, until it came to the canal, where it was to take water. And here again, to finish the day with danger, a train of cars was left in our track; and with all the power that could be exerted on the breaks, we barely missed having a smash-up at last. We finally got rolled into the water alive, with no bones broken or lives lost; and, for one, I had a glad heart.

While conversing with the mate in the evening on the subject, he remarked that "we were not sensible of one-half of the danger that we were in during the proceedings of that day. But I was sensible of a good deal at least. We got into the canal about dark, being thirty-six miles from canal to canal, in crossing the mountains. We travelled all night in the canal, which was one constant scene of locks."

Friday, 20th. In the evening I gave instructions to B. F. Johnson and others in relation to the blessings of the everlasting covenant and the sealings of the Priesthood.

Elder John P. Greene returned from a mission to the State of New York, with about 100 emigrants, some of them from Penn., who joined his company on the way.

Warm, smoky day, with strong wind: very dark evening.

Saturday, 21st. We left Macedonia,

and arrived home about two, p.m. Pleasant cool day.

Sunday, 22nd. Meeting at the Stand. Elder Rigdon preached half-an-hour on "Poor Rich Folks."

I remained at home all day, and held a prayer-meeting at my house at two, p.m.; twenty-four persons present.

Elders Young, Kimball, and George A. Smith returned from their mission to the Eastern States, having, in connection with Elders O. Pratt and W. Woodruff, visited the Branches in Kentucky, Ohio, Penn., New Jersey, New York, Connecticut, Massachusetts, Rhode Island, New Hampshire, and Maine; held Conferences, set in order the churches, collected tithings for the Temple and subscriptions for the Nauvoo House, baptized many, and stirred up a general system of gathering among the Saints in the Eastern countries. They have been absent near four months, and have accomplished a good work. I was very glad to see them, and blessed them in the name of the Lord. Elders Daniel Spencer and Bradford Elliott also returned from their missions, and quite a respectable number of Saints came in their company.

Pleasant cool day.

Monday, 23rd. Those of the Twelve who returned from the East yesterday visited me through the day, and paid over the means they had received for the Temple and the Nauvoo House. I immediately gave directions to send to St. Louis for groceries and different articles necessary for the Temple and the workmen thereon.

This morning President Hyrum Smith, Patriarch of the Church of Jesus Christ of Latter-day Saints, entered upon the duties of his office, having previously been appointed by the voice of the Spirit to supply the place of the late Elias Higbee, deceased, as one of the Temple Committee. On his arrival at the Temple he was greeted by a hearty welcome from those engaged on the works, and the universal feeling is that great good will result from this appointment.

The day cloudy, with strong east wind.

Tuesday, 24th. W. W. Phelps and Colonel Dunham started for Springfield to see the Governor, and endeavour to obtain from him the quota of State arms which belong to the Legion.

Morning warm and pleasant; after-

noon, wind west by north. At four, a little rain, accompanied by snow, for the first time this fall.

Wednesday, 25th. Ice one-third of an inch thick on small bodies of water. Cloudy and cold day.

In the evening settled the taxes for the Temple and Nauvoo House.

Eleven deaths in the city reported this week.

Friday, 27th. I was at home and received a visit from Bishop George Miller and Elder Peter Haws, who have just returned from their trip to Mississippi and Alabama.

Many emigrants have arrived in Nauvoo the last few weeks.

Prayer-meeting at my house in the evening.

Saturday, 28th. Cold east wind. At home all day.

Sunday, 29th. Meeting at the Stand, south side of the Temple, from eleven, a.m. to two, p.m. Elders B. Young and J. Taylor preached. Dr. Richards called for a collection of \$8, to buy a new book in which to record History, which was made up.

At nine, a.m., Elders Richards, Miller, and Haws ordained William C. Steffey (who was going to Texas on business,) an Elder.

Two, p.m., prayer-meeting in my house; twenty-five present. I gave instructions on the things of the Priesthood.

Monday, 30th. At nine, a.m., went to Mayor's Court, and adjourned it for one week.

Twelve, noon, attended a court in the Office, when the parties agreed to leave their difficulty to be settled by the arbitration of brother Flagg.

I received \$300 from brother Spencer, and immediately paid it to Dr. Foster.

On account of the cold weather, most of the masons have discontinued the work on the Temple.

Tuesday, 31st. At nine, a.m., Mr. Moore was brought before me for a breach of city ordinance, which was proved, and I fined him \$5.

I rode out with Hyrum in the carriage to the prairie, returning about three, p.m. Snow on the ground this morning; cold east wind, and rain all day.

Wednesday, November 1st. In the evening there was a prayer-meeting in the Mansion; twenty-nine present.

Thursday, 2nd. Sitting in council

with Hyrum, B. Young, H. C. Kimball, W. Richards, J. Taylor, William Law, and W. Clayton, at ten, a.m., on the subject of the following letter from J. L. Heywood:—

"Quincy, October 23, 1843.

Gen. Joseph Smith.

Dear Sir,—In a conversation with Colonel Frierson, of this place, a short time since, he expressed, in very warm terms, feelings of sympathy for the wrongs yourself and brethren suffered in Missouri, as well as his sense of the vindictive feelings the authorities of that State still manifested towards you personally.

Mr. F. has not yet had the pleasure of a personal acquaintance with yourself, although he says he had the pleasure of meeting your lady at her sister's residence on Rock River. Mr. F. has been written by the Hon. B. Rhett, of S. Carolina, upon the subject of the *Persecution*; and Mr. F. thinks, of all men, he would be the best qualified to present a petition in our behalf; and says, should such an arrangement meet your approbation, he will use his influence in favour of a petition; and says he knows of some honourable men in Missouri who, he has no doubt, are anxious to wipe off the stain that rests upon them, by some just reparation.

I submit, by permission of Mr. F., a copy of a letter he has written to a distinguished citizen of South Carolina, together with a circular put out confidentially by the friends of Mr. Calhoun, of S. C., whom with my present feelings I should cheerfully support for our next President, and who, I have no doubt would be preferred, by the brethren to Mr. Van Buren.

If the plan suggested of memorializing Congress should meet your approbation, please inform me. Colonel Frierson promises his aid in such an event, and says he would go to Nauvoo and assist in arranging papers relative to such a step. Please accept my assurances of love and esteem for yourself and family, and a prayer that wisdom from on high may direct you in your deliberations.

I remain your brother in Christ,  
Jos. L. Heywood."

And agreed to write a letter to the five candidates for the Presidency of the U. S., to inquire what their feelings were towards us as a people, and what their course of action would be in relation to the cruelty and oppression that we have suffered from the State of Missouri, if they were elected.

The Twelve Apostles published the following in the *Times and Seasons*:—

**"TO THE ELDERS AND CHURCHES AHEAD."**

On our late mission to the Eastern States, we discovered that the publications at Nauvoo were very little patronised by the Saints and Branches in the various sections of the country where we passed, while the common newspapers of the day received a liberal support by those who pretend to 'hunger and thirst after righteousness.' We feel justified, therefore, in reproaching such a course as detrimental to the general good of the whole Church, that shows a lack of charity in the Elders.

'Do men gather grapes of thorns, or figs of thistles?'

Nauvoo at present is the seat of the First Presidency, the place of the gathering for all Saints, and the great centre of the world for pure religion, revelation, truth, virtue, knowledge, and everything else preparatory

to the coming of the Son of Man. The best news, the best people, and the best plan of salvation must be there. Wherefore,

Resolved unanimously that the Travelling Elders are hereby instructed to use due diligence in obtaining subscribers for the *Times and Seasons* and *Nauvoo Neighbour*, and forward the pay by safe hands to the publishers at Nauvoo, that the Saints and the world may receive 'line upon line and precept upon precept, here a little and there a little,' together with such extracts of translations and revelations as the Presidency of the Church may direct, for the edification of the whole body of the Church in righteousness.

Done in Council at Nauvoo, Nov., 1843.

BRIGHAM YOUNG,

President of the Twelve.

WILLARD RICHARDS, Clerk.

(To be continued.)

**THE LATTER-DAY SAINTS' MILLENNIAL STAR.**

**SATURDAY, MAY 5, 1860.**

It is verily true that "Paul may plant and Apollos water, but it is God who giveth the increase." This fact the experience of the Elders in their labours of preaching the Gospel to the nations abundantly shows; and in their endeavours to bring souls to a knowledge of the truth, they have invariably found that it is God who giveth the increase, and that unless he blesses their labours and gives to their ministry an increase of souls to the Church, it is in vain for them to attempt to bring about an ingathering of the sheep to the fold of Christ.

Unless the Lord is working with the people and preparing their minds to receive his work and to believe in the Prophets whom he has sent, it is in vain for the Elders to labour with them. When God is not moving in his "mysterious way" to perform his "wonders" in bringing the thousands into his Church, and when he is not by his invisible agencies working towards a Gospel harvest, and by the power and demonstration of the Holy Ghost bringing home conviction and a knowledge of that work which the Prophet Isaiah spoke of as "a marvellous work and a wonder," it is in vain for the Priesthood to undertake to bring about an increase to the Church or to seal conviction upon the minds of the thousands. The Lord says, "My people shall be willing in the day of my power;" and the Elders have found, in their missionary labours among the nations, that this is verily the fact, and that, in the day of God's power among the honest, thousands will receive the word and enter into the fold of Christ. But it is only when those days of power come in that his people are willing and prepared to receive his Latter-day Work and obey the Gospel of the Latter-day Kingdom, which must be preached in all the world for a witness, and then the end shall come. When those days of power are not with us, and when the Master and his invisible powers are not moving towards a Gospel harvest of souls and missionary success, it is in vain for the Elders to undertake to bring this about. The most



extensive and thorough missionary operations would fail, and the efforts put forth (though many, and forcibly concentrated to the desired object,) would not bring missionary success and an increase of members to the Church. Human wisdom and eloquence, upon which some so much rely, would be wretchedly impotent to bring about the desired success and conversion of souls to the ways of God, and to bring them to a knowledge of his purposes and an understanding of eternal things. And as for the thought of effecting this by becoming great preachers after the manner of sectarian Christians, it is not according to the genius of the Gospel; and to think that the Church must be clothed in the rags of learning and decked in the garments and jewelry of sectarianism, is according to the spirit of sectarianism, and not according to the Spirit of Christ. We readily admit the value of knowledge, education, science, and eloquence as aids and servants to the preaching of the Gospel and the building of the kingdom; but the Gospel must be carried to the people in the power and demonstration of the Holy Ghost, and the gifts and graces of that Spirit are the royal robes and jewelry of the Church.

Without the Spirit to accompany the word and seal conviction upon the minds of the hearers thereof, those who are called to preach the Gospel will preach in vain. Unless the Holy Ghost moves upon the hearts of the honest, and brings home to them the testimony of the Elders clothed in the power and demonstration of that Spirit, how shall they receive a witness of that testimony for themselves and a knowledge of the things that are declared? There are holy agencies of the invisible world appointed to be ministering spirits to the heirs of salvation. Unless, then, those ministering spirits throw the cords of their mysterious influences around the spirits of those to whom they are sent to administer, how shall they be brought into fellowship with the Saints—with the Church of the Firstborn both in heaven and on earth; and unless the voice of the true Shepherd speak to the sheep, how shall the sheep hear and know his voice and follow him, that he might gather them into his fold?

Much could be written upon the necessity of the Elders preaching by the Spirit, and of their words being brought home to their hearers in the power and demonstration of the Holy Ghost, to be effective; and that those who hear must also receive the testimony of that Spirit, to be convinced of the things of God, which none can know except by the Spirit of God; and much could be written to show how necessary it is for the hearer to receive the witness of the testimony borne to them by the preacher, in the demonstration of the Holy Ghost, by which the Elders should preach and testify. It is in vain for the Elders to work, unless the Divine Master is also working in the same direction and for the same objects; and in their own strength they are weak and utterly incapable of accomplishing the work of God or of teaching the wisdom of the Almighty by the wisdom of man. But we can only in this make a few general remarks upon these points, and leave the many branches and details of these subjects to be dealt with hereafter.

In endeavouring to bring about an increase to the Church in these lands, which is so desirable, and for which all should fervently pray, let none deceive themselves by imagining that the Elders can again be successful in bringing the thousands into the Church only by the same means that the thousands were brought into it before—namely, by the power of God and the demonstration of the Holy Ghost. Not by the wisdom and eloquence and cunning of man, nor according to the enticements of the sectarian churches, must the Elders seek to bring souls to a knowledge of the Latter-day Work and preach the Gospel to the nations; but, by the power of truth,

the simplicity of truth, and the witness of truth, they must preach the Gospel and bring an increase to the Church, and souls to a knowledge of the truth.

Let the Elders and preachers of the Church remember that "out of the mouths of babes and sucklings" God has "perfected praise," and expect that he will do thus again. Let them bear in mind that "not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen; yea, and things which are not, to bring to naught the things that are, that no flesh should glory in his presence." "He that glorieth, let him glory in the Lord." They can also profitably take Paul's statement to the Corinthian Saints as an excellent example to all Elders and preachers of the Church of the last days in every nation, in every Conference, and in every Branch:—

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with enticing words of man's wisdom, BUT IN DEMONSTRATION OF THE SPIRIT AND OF POWER, THAT YOUR FAITH SHOULD NOT STAND IN THE WISDOM OF MEN, BUT IN THE POWER OF GOD. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world that come to naught; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew."

This is also according to the example of the first missionaries to these nations to declare the restoration of the Gospel and the raising up of a great Prophet. Do not the Saints know of their success? and has not all the world heard the sound thereof? Now, though we set a high value upon every branch of proper education and every branch of wisdom in the proper order, and although we believe that all truth belongs to the Saints, and consider the gifts of speech and inspired eloquence as the gifts and instruments of God for the effective preaching of the Gospel; yet we would have none of our Elders and preachers apostatize from the faith and example of the first Elders and Apostles who came to these lands and preached so successfully in the demonstration and power of the Holy Ghost.

NEWS FROM "HOME."—In this Number of the *Star* our readers will find quite a quantity of news from "home," and items of passing events in the Saints' mountain retreat. Surely the wilderness is blossoming like the rose, and a "peculiar people" and a new civilization growing up into hardy maturity in the mountain fastnesses of the "new world." Much more could have been extracted from our "home" papers which doubtless would have interested our readers; but space would not permit.

## NEWS FROM UTAH.

(From the "Deseret News.")

IMPROVEMENT AND PROGRESSION.—Within the last eight or ten days, we have been in the receipt of communications from friends, and have seen and conversed with gentlemen residing in the northern, southern, and other portions of

the Territory, and all confirmed the reports that have been previously made relative to the spirit of improvement, temporally and spiritually, that is being made manifest among the people, in nearly, if not every county, city, village, and settlement, which is most cheering to

every lover and advocate of advancement and progression in all things that tend to increase the wealth, happiness, prosperity, and intelligence of the people who, in poverty, have sought refuge in these secluded valleys from the ruthless hand of oppression and religious intolerance which had followed them in other lands where they had dwelt or sojourned previous to their coming here, until their substance was principally wasted away.

The motive power that impels men to action, who have been raised and tutored in such schools as most of the citizens of Utah have been educated in, is not so easily subdued or overcome by the force and operation of adverse circumstances. It may become somewhat inactive at times when the pressure upon it is great; but as soon as the obstacle is passed or surmounted, it moves again with accelerated velocity; and it gives us pleasure to announce truthfully to all whom it may concern, that the spirit of improvement and progression that has ever actuated the principal part of those who came here, because they could not live elsewhere in peace, but which for "good and sufficient reasons" has seemingly been slumbering for a short time past, is again being awakened; and if we are not mistaken in the signs of the times, it will take a much wider range than heretofore, and be more effectual and salutary in its operations.

In this city, where the effects of that peculiar kind of civilization that best suits a majority of that portion of mankind, by common consent, denominated Gentiles, and also a large portion of the Christian world, judging from their words and actions, have been the most severely felt, there has comparatively been but little building or other improvements going on during the last three years. There were a few houses built, and some additions made, considerable fencing done, fruit, shade, and ornamental trees set out, and sundry other improvements made last summer and fall (President Young, as ever, taking the lead in these matters, and setting examples for others to follow); but the want of building materials—rock, adobies, lumber, nails, glass, etc., deterred many from building and improving, who would have done so, if those things had been more plentiful and easy of procurement.

The prospect in that respect is now

more favourable. Lumber will be plentiful. Nails will be made here in large quantities sufficient to supply the demand. President Kimball's oil-mill will be in operation early in the season, and in all probability there will be nothing wanting to enable those who wish to build, or otherwise to improve, beautify, or adorn their dwellings, habitations, or possessions to any extent they may desire. And inasmuch as there is most decidedly a reaction taking place relative to these important matters, we confidently anticipate that, before the close of this memorable year, Great Salt Lake City will present a far more thrifty, beautiful, and pleasing appearance than it does now.

The disposition that is being everywhere manifested to make improvements of all kinds is truly commendable. Not only the building of houses, the erection of mills, the extension of settlements, the opening and fencing of new farms and fields, the establishment of tanneries and other useful establishments, for the promotion of domestic manufactures, the raising of sheep, and the production of whatever can be grown or raised in the Territory, are receiving marked attention; but the importation of such machinery as cannot at present be made here, which has hitherto been too much neglected, is not overlooked by those having the means to invest in its purchase and introduction, and without which the resources of the Territory cannot be fully developed, nor that social independence obtained so essential to every community.

There are but few counties, cities, or towns in this part of Utah, where arrangements are not being made to import some kind of machinery necessary for the convenience of the people in the manufacture of those things which are indispensable, and, if not produced at home, will have to be brought from some other country at a ruinous expense.

How it is in the southern part of the Territory in relation to the providing of the necessary machinery for the manufacture of the cotton grown there, we are not informed; but in the absence of the requisite machinery for spinning it at least, the producing of that essential article in sufficient quantities to supply the demand will be an up-hill business, and will not be attended with many beneficial results.

There is another subject to which we

with pleasure allude, and that is the impetus which has, to a goodly degree, been given to the subject of education, and the mental culture of the rising generation throughout the Territory, within the last six months. Better schools have been provided, and more attention has been given to that important subject by all classes, both old and young, than ever before since we have been in the Territory. If the intentions and resolutions of the Chancellor and Regents of the University are carried out, and the provisions made by the Legislature are strictly complied with, the great work which has been begun will continue to progress till the schools and institutions of barren Deseret will not be inferior to those of any State in the Union; and in point of general intelligence and scientific attainments, the people, and especially the youth, will be second to none.

It only requires proper exertion on the part of those who wish to accomplish any particular object that will enhance their wealth or happiness, or increase their usefulness among their fellow-beings, with the blessings of the Almighty upon their labours, to obtain what they desire; and it is confidently expected that the Saints will not be behind in any good work that will elevate them in the scale of intelligence, or add to their comfort and prosperity while they sojourn on the earth.

**A NEW COAL BED DISCOVERED.**—A correspondent at Provo informs us by letter, under date of the 6th [March], that Mr. Galbraith, of Utah County, has discovered coal about four miles east of the mouth of Provo Canyon, and ten miles from Provo City. The vein is reported to be nearly four feet thick, and easy of access. A company has been formed, and preparations are being made to commence operations immediately, with the expectation of being able to supply all with coal who may wish to patronise them. If coal can be obtained in Provo Canyon, it will be easier of access than that on the Weber, till a good road is made, as contemplated, to the mines that have lately been opened at Chalk Creek. There are other parties searching for coal in various locations, some of whom are very confident of success; and it is hoped that their anticipations in that respect will be fully realised.

**SUGAR FROM THE SORGHUM.**—A very good specimen of sugar, manufactured from the Chinese sugar cane, by Mr. J. T. Willis of Toquerville, Washington County, has lately been exhibited in our office. It was produced by the simple process of boiling the juice, without any scientific appliances to cause it to grain. If one person can make sugar from sorghum by that process, others can, of course.

**DEPARTURE.**—General A. S. Johnston, commanding the division of the army in Utah, left Camp Floyd for Washington on Thursday last, as reported, *via* the southern route to California, thence by the Isthmus. Those who have made the General's acquaintance since his arrival in the Valley, speak highly of him as an officer and a gentleman. For some cause, he never visited Great Salt Lake City after he passed through it with his army on the 26th of June, 1858; consequently, he never had an opportunity of seeing the "lion." There are many reports in circulation as to the object of his visit to the capital; but he unquestionably goes in strict obedience to orders, and in due time the facts relative to the matter will be made known.

(From the "Mountaineer.")

**HOME MANUFACTURE—BUTTONS.**—Calling at Governor Young's office the other day, our attention was attracted to a large card of buttons, manufactured at the Sugar Works, by Mr. George F. Hamson, formerly of Brigham City. They were of every variety of size, and not only of a quality far superior to the imported article, but will be offered for sale at a much lower price. This is a step in the right direction. It is in vain to talk of the encouragement of home manufacture, when we are required to pay from ten to fifty per cent. more for the articles made here than for those imported.

**CUTLERY.**—Our friend Bishop Hunter, in making us a neighbourly call, ever welcome as he is, showed us a knife and fork, the manufacture of Mr. Clayton, of this city. Considering their excellent quality and strength, they will compare favourably with any in the market. Success to the mechanics at home!



## AMERICAN ANTIQUITIES,

## CORROBORATIVE OF THE BOOK OF MORMON.

*(Continued from page 239.)*

The lower part of the dress bears an unfortunate resemblance to the modern pantalons; but the figure stands on what we have always considered a hieroglyphic; analogous, again, to the custom in Egypt of recording the name and office of the hero or other person represented. . . . From the foot of the elevation on which the last-mentioned building stands, their bases almost touching, rises another pyramidal structure, of about the same height, on the top of which is the building marked No. 3. . . . It has 38 feet front and 28 feet deep, and has three doors. The end piers are ornamented with hieroglyphics in stucco, two large medallions, in handsome compartments, and the intermediate ones with bas-reliefs, also in stucco; in general character similar to those before given. . . . The interior, again, is divided into two corridors, about nine feet wide each, and paved with stone. . . . The back corridor is divided into three apartments. In the centre, facing the principal door of entrance, is an enclosed chamber, similar to that which in the last building we have called an oratory or altar. The top of the doorway was gorgeous with stuccoed ornaments; and on the piers at each side were stone tablets in bas-relief. Within, the chamber was four feet seven inches deep, and nine feet wide. There were no stuccoed ornaments or paintings; but, set in the back wall, was a stone tablet covering the whole width of the chamber, nine feet wide and eight feet high. . . . The sculpture is perfect, and the characters and figures stand clear and distinct on the stone. On each side are rows of hieroglyphics. . . . The principal personages will be recognised at once as the same who are represented in the tablet of the cross. They wear the same dress; but here both seem to be making offerings. Both personages stand on the backs of human beings, one of whom supports himself by his hands and knees, and the other seems crushed to the ground by the weight. The pier on each side of the doorway contained a stone tablet, with figures carved in bas-relief. . . . The two figures stand facing each other. . . . Over the heads of these mysterious personages are three cabalistic hieroglyphics. . . . Near this, on the top of another pyramidal structure, was another building, entirely in ruins, which appa-

rently had been shattered and hurled down by an earthquake. . . . Here were the remains of a cultivated, polished, and peculiar people, who had passed through all the stages incident to the rise and fall of nations, reached their golden age, and perished, entirely unknown. The links which connected them with the human family were severed and lost, and these were the only memorials of their footsteps upon earth. We lived in the ruined palace of their kings; we went up to their desolate temples and fallen altars; and wherever we moved, we saw the evidences of their task, their skill in arts, their wealth, and power."

*(From Stephens' "Incidents of Travel in Yucatan," published in 1842.)*

"At a short distance from the hacienda, but invisible on account of the trees, rises the high mound which we had seen three leagues' distance, from the top of the church at Tekoh, and which is represented in the following engraving. It is sixty feet high, and one hundred feet square at the base; and, like the mounds at Palenque and Uxmal, it is an artificial structure, built up solid from the plain. . . . Four grand staircases, each twenty-five feet wide, ascended to an esplanade within six feet of the top. This esplanade was six feet in width, and on each side was a smaller staircase leading to the top. These staircases are in a ruinous condition; the steps are almost entirely gone, and we climbed up by means of fallen stones and trees growing out of its sides. . . . The summit was a plain stone platform, fifteen feet square. It had no structure upon it, nor were there vestiges of any. . . . The view commanded from the top was a great desolate plain, with here and there another ruined mound rising above the trees. . . . Around the base of this mound and throughout the woods, wherever we moved, were strewed sculptured stones. . . . Besides these, there were other and more curious remains. These were representations of human figures, or of animals, with hideous features and expressions. . . . The sculpture of these figures was rude, the stones were timeworn, and many were half buried in the earth! . . . The mounds were all of the same general character; and the buildings had entirely disappeared on all except one, . . . It stood on a ruined

mound about thirty feet high. What the shape of the mound had been it was difficult to make out, but the building was circular.

. . . The exterior is of plain stone, ten feet high to the top of the lower cornice, and fourteen more to that of the upper one.

. . . The outer wall is five feet thick. . . The whole diameter of the building is twenty-five feet. . .

On the south-west side of the building, and on a terrace projecting from the side of the mound, was a double row of columns, eight feet apart, of which only eight remained. . .

At some distance from this place, and on the other side of the hacienda, were long ranges of mounds. These had once been buildings, the tops of which had fallen and almost buried the structures. The ruins of Uxmal. . .

The first ruin which I shall present is that in which we lived, called the Casa del Gobernador. The engraving which forms the frontispiece of this volume represents its front, with the three great terraces on which it stands. This front is 322 feet long. . .

This building was constructed entirely of stone. Up to the cornice, which runs round it the whole length and on all four of its sides, the façade presents a smooth surface: above is one solid mass of rich, complicated, and elaborately sculptured ornaments, forming a sort of arabesque. The grandest ornament, which imparts a richness to the whole façade, is over the centre doorway. Around the head of the principal figure are rows of characters. . . These characters were

hieroglyphics. . . The roof is flat, and had been covered with cement; but the whole is now overgrown with grass and bushes. Next to the great building of the Casa del Gobernador, and hardly less extraordinary and imposing in character, are the three great terraces which hold it aloft and give it its grandeur of position; all of them artificial, and built up from the level of the plain. The lowest of these terraces is three feet high, 18 feet broad, and 575 feet long; the second is 20 feet high, 250 feet wide, and 545 feet in length; and the third, on which the building stands, is 19 feet high, 30 feet broad, and 360 feet in front. They were all supported by substantial stone walls. . . The platform of this terrace is a noble *terra plana*, 545 feet long, and 250 feet wide, and, from the remains still visible upon it, once contained structures and ornaments of various kinds.

. . . La Cueva de Maxcanú, or the Cave of Maxcanú, has in that region a marvellous and mystical reputation. It is called by the Indians Satun Sat, which means, in Spanish, El Laberinto or El Perdedero, the Labyrinth, or place in which one may be lost.

. . . The universal belief was that it contained passages without number and without end. . . I entered with a candle in one hand and a pistol in the other. . . In utter ignorance of the ground, I found myself turning and doubling along these dark and narrow passages, which seemed ready to have no end, and justly to entitle the place to its name of El Laberinto. . .

(To be continued.)

## PASSING EVENTS.

**GENERAL.**—The great powers have nearly agreed upon a Conference to settle the difficulties between France and Switzerland. The conference will be composed of the ten following powers:—Austria, Spain, France, Great Britain, Portugal, Prussia, Russia, Sardinia, Sweden, and Switzerland. King Victor Emanuel, in his tour through Italy, is met by extraordinary enthusiasm and loyalty from the Italian people; but, following the advice of France, he has for the time abandoned the idea of taking the title of King of Italy. Late news from Naples state that the affairs of Sicily continue to occupy the Government. General Salgano has demanded reinforcements in order to operate against the insurgents, who are still fighting in guerilla bands. A flying column of troops which had left Palermo was obliged to fall back upon the town of Termini, having met with the insurgents in strong positions. The insurgents are said to be in possession of the interior, and the extent of the movement is considered to indicate the existence of a devised plan of operations. An Italian general has arrived in the island, and it is expected that General Garibaldi will offer his services. The *Independence Belge* states that the Count de Syracuse has written to the Prince de Carignan, stating that he will offer his sword to King Victor Emanuel to combat for liberty and Italian nationality, if his nephew, the King of Naples, refuses to restore to the two Sicilies the constitution of 1848. General Benedik is appointed by Austria to succeed the Archduke Albert in the government of Hungary. The Emperor Francis Joseph, in an autograph letter to the new Governor of Hungary, has

promised the people large concessions of reforms, "in order that the principle of self-government," to use his own words, "by means of town, district, or county communes, and of diets and committees of the same (which principle is to be introduced into all the provinces of the empire,) may also be in force in my kingdom of Hungary." If the Emperor is sincere, and these concessions and reforms do not come too late, the fast-falling Austrian empire might be saved. Herein lies Francis Joseph's last hope. But even if he is at length disposed to keep good faith with his people, they who have been so often deceived might no longer be disposed to trust. Perhaps they will not be satisfied now with anything short of revolution; and his promises and concessions, in view of his desperate case, may only invite revolution instead of averting it. Moreover, it will not answer the designs of Napoleon to let Austria become strong, and Germany united. In the Prussian Chamber a most spirited debate has taken place, and eminent members used some stirring and remarkable language. Austria is held as the great antagonist and enemy of Prussia, and France as the arch-enemy of Europe; and it is urged by the member for Berlin, that the time has come for the "monarchy of Frederick the Great to take in hand the task that formerly devolved on England, and to render all other alliances superfluous, by a close and intimate union with the German people." But, above the rivalry of nations, the designs of ambitious emperors or kings, or the concessions of despots, or the dissident and revolutionary tendencies of peoples, who shall say that the Lord is not moving among the nations? Who shall say that the angel of destiny has not received the command to write of kings and kingdoms and nations words like those which struck horror into Belshazzar's heart—"Thou art weighed in the balances, and art found wanting?" Who shall say that the Mighty One has not risen up in His might to overturn, overturn, overturn, until he shall have remodelled the world and accomplished his purposes?

AMERICAN.—But little business of importance had been transacted in Congress. In the Senate, the bill for the admission of Kansas into the Union was referred to the Committee on Territories. Advices from Vera Cruz confirm the raising of the siege by Miramon, owing to the want of provisions and munitions of war. He lost 2,000 out of 5,000 men. There was a strong feeling in the city in favour of a war with the United States. Degollado had gone to Tampico to enter upon a campaign. By the last mail we received letters and papers from Utah, from which we gather the general news and passing events of the day. Things continue at "home" in the same onward course noticed in our last summary of Utah news and passing events. The home-stamped sheets of the *Deseret News* and *Mountaineer* are full of signs of the social as well as religious development of Utah; and almost every page of those papers is, so to express it, crowded with prophetic marks that the community of Saints is fast entering into national existence and showing the higher phases of national growth. Education, home manufactures, agriculture, public works, the establishment of new settlements, and the several practical affairs of life, are commanding the attention and activity of the people in a remarkable degree. Schools are being established throughout the Territory, branch societies of the Deseret Agricultural and Manufacturing Society are rapidly taking root in all the settlements of the Saints, and the Legislature and City Councils of the Territory are busily framing and passing laws and ordinances productive and conservative of the general interests of the community. The *Deseret News* and the *Mountaineer* are crowded with discourses, lectures, announcements of lectures, appointments, city ordinances, discoveries, manufacturing operations, and reports, letters, and editorials devoted to educational, agricultural, manufacturing, and commercial interests. Sheep husbandry is commanding considerable and increasing attention, as well as the growing of flax and cotton for manufacturing purposes, while scientific and economical agriculture is recommended and adopted. Captain Gibson has delivered interesting lectures on the Asiatic Islands, or the Indian Archipelago; and Professor O. Pratt has delivered lectures on the Laws of Motion and the Philosophy of Light and Sound. At these lectures the Social Hall was crowded. Professor Pratt will continue to lecture on scientific subjects once or twice a week, and other scientific gentlemen are recommended to give lectures to the community. The Chancellor and Board of Regents of the University have appointed Professor Albert Carrington Superintendent of Common Schools for the Territory. President Young is vigorously taking the lead. The prospect of more troubles with the Indians is spoken of, in consequence of their half-starved condition. This does not speak well for the Superintendency of the Indian Department for the Territory. Dr. Forney does not seem so successful in this department as was his predecessor, Brigham Young. Weather in the settlements has been severe; but spring is rapidly advancing; and General A. S. Johnston has left Camp Floyd for Washington.